DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF MONGHYR, 1891.

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DISTRICT CENSUS REPORT.

No. 1991J., dated Monghyr, the 22nd September 1892.

From—C. A. Oldham, Esq., Offg. Magistrate of Monghyr,

To—The Secretary to the Government of Bengal.

With reference to your Census Circular No. 6T.—F., dated the 3rd October 1891, I have the honour to submit herewith the Census Report of the district of Monghyr.

REPORT ON THE CENSUS OF THE DISTRICT OF MONGHYR, 1891.

I.—Early History, &c.

The territory now included within the administrative area of Monghyr district formed part of the Madhya Desha of the old Aryan settlers. The language and the people and the prevalence of ideas and customs which have held their ground against successive waves of Muhammadan conquest still bear strong evidence of the old Hindu ascendency, as in the neighbouring districts of Bihar 90 per cent. of the population are still essentially Hindus, while some 9 per cent. are Muhammadans.

2. There are no great historic sites in the district associated with the ancient Hindu dynasties about which anything can be positively asserted, with the exception of the town of Monghyr itself, and even its history is shrouded by legend and conjecture till comparatively recent times. But the alluvial plain of the Ganges, which forms the greater part of the district, has been ploughed and sown from the earliest times by the same people, swayed by various rulers who have elsewhere left more tangible records of their dominion.

3. Tradition ascribes the foundation of the town of Monghyr to Chandra Gupta, after whom it was called Gupta Garh, a name which has been found inscribed on a rock at Kastaharini Ghât at the north-western corner of the present fort. The town is then supposed to have covered an extensive area surrounded with mud walls, remains of which are pointed out as still existing about three miles to the south of the fort, but these seem to belong to a later era. There are, however, unmistakable traces of houses and mosques and other evidence of habitation extending far beyond the present precincts of the town, which show that in earlier times it must have been a place of much importance.

4. I have received the following account of the origin of the name Monghyr from an intelligent Brahman resident, and reproduce it as being probably the correct one :—

"In the sixth century after Christ, a Hindu sage named Madgal Muni appeared in the city and established two shrines, one at a rock at Kashtaharini, and the other on the rock known as Manpathar on the opposite bank of the river. On the former religious rites were performed during the rainy season, and on the latter, during the dry season. Both these places are still esteemed sacred by the Hindus. In course of time the rock at Kashtaharini was called Madgal Munigir (the rock of Madgal Muni), which was subsequently abbreviated into Munigir and eventually corrupted to Mungir, from which the modern town took its name."

5. The Muhammadans who in Eastern Bengal succeeded in asserting their supremacy and where they still form the great bulk of the population, have never obtained a firm footing here. During the time of the early Muhammadan Kings and Emperors, Monghyr town, from its natural situation, lying as it does on the banks of the river at a point where the hills stretching from the highlands of Central India close up from the south, and thus commanding the line of route for troops, was a position of much importance; and a strong fort which still exists in excellent preservation was built to guard the narrow neck of level ground. A line of outworks, part of which still remains on the southern side of the town, was constructed probably at some more recent date, extending from the bank of the river near Dakra *nalla* to the hills. With the exception, however, of the descendants of a few Muhammadans of distinction who were granted lands near Monghyr itself and in the Shaikhpura *thana*, where a number of dependants have collected around them, there is no part of the district where Muhammadans have become settled to any large extent.

6. The northern part of the district seems to have been long under the sway of the Bhar Rajas, traces of whose rule are still found in ruined forts in the Begusarai subdivision and in the *tappa* Saraunja in the north-east corner of the district.

7. To the south of the Ganges the houses of Kharakpur and Gidhaur have played a most important part in history since early Muhammadan times. There they have held their ground and contributed much to preserve the old order of things. The house of Kharakpur has now completely declined, the last of the estates being sold at auction sale by the Government, and bought by the Maharaja of Darbhanga.

8. The physical characteristics of the district have had a great influence upon its history and the present peculiarities of its inhabitants. It is divided by the Ganges into two unequal portions. The northern and smaller one being flat, composed of fertile alluvial deposits and bearing a much denser population than the southern, which is partly alluvial and partly

hilly. Spurs of low hills, an extreme offshoot of the Vindhyan series, enter the district from the south and gradually converge towards Monghyr town, where they dip under the Ganges. These hills cover a large part of the *thanas* of Jamui, Chakai, with Outpost Nawadih, and Kharakpur, and greatly add to the variety of scenery there. Of metamorphic formations, chiefly quartzite, they bear a growth of low jungle of little value, while the rocky nature of the soil admits of no cultivation.

9. The population is correspondingly scanty, and the people are almost distinct from the inhabitants of the plains. It is in these hilly tracts that we find the Sonthals and other aboriginal tribes. Sonthals are confined to *thanas* Chakai, Jamui, and Kharakpur, and 90 per cent. of the tribes classed as aboriginal are found in the same three *thanas*. As elsewhere in India, the aboriginal element has been driven back by successive waves of conquest into the hilly tracts, where it was impracticable to follow them up, and whence they have subsequently extended themselves again towards the plains, where they have come into contact with Hindu tribes, and considerable commingling has resulted. Ethnologically, the difference is easily perceptible, and the features of the inhabitants of the hills, with their low brows and flattened faces, bear a strong resemblance to the Mongolian type, and contrast strikingly with the highbrowed Aryan-featured Babhan of the northern parts of the district.

10. Before the year 1812 Monghyr, as a separate district, did not exist. In that year an officer was appointed to have charge of the criminal court there. In 1832 a Deputy Collectorship was established, and since then the district has gradually grown with various alterations at different periods into its present dimensions.

11. On the 24th May 1864 Babu Nobin Krishna Sirkar, Deputy Magistrate, was appointed to have charge of the subdivision of Jamui, composed of *thanas* Jamui and Chakai, and *pargana* Bisthazari of *thana* Shaikhpura, with head-quarters at Sikandra. In January 1869 the head-quarters were transferred to Jamui. By the *Calcutta Gazette* of the 8th June 1870 Begusarai was fixed as the head-quarters of a second subdivision.

Head II.—Movement of the Population.

12. The following table shows the increase or decrease of population in the different *thanas* as compared with the census of 1872 and 1881 :—

Thanas.		1872.	1881.	Increase or decrease over 1872.	1891.	Increase or decrease over 1881.		Remarks.
						Increase.	Decrease.	
1		2	3	4	5	6	7	8
				Per cent.		Per cent.	Per cent.	
Sadar Sub-division.	Monghyr ...	125,418	139,861	9·38	142,637	3·53	...	
	Jamalpur ...	15,770	19,824	25·71	21,698	8·63	...	
	Khargpur ...	140,139	142,650	2·04	148,971	4·71	...	
	Surajgarh ...	154,004	166,263	7·22	168,474	1·87	...	
	Gogri ...	315,653	365,954	15·35	382,127	4·65	...	
	Total ...	750,984	834,552	11·10	863,907	3·51	...	
Begusarai.	Begusarai ...	341,062	379,794	11·24	400,257	5·22	...	
	Tegra ...	196,663	203,632	3·54	217,940	6·98	...	
	Total ...	537,725	583,426	8·50	618,197	5·95	...	
Jamui.	Jamui ...	137,117	120,563	12·07	125,661	4·22	...	
	Shaikhpura ...	198,779	199,480	·35	196,656	...	2·43	
	Sikandra ...	109,759	122,389	11·51	114,452	...	4·85	
	Chakai ...	80,174	109,540	36·63	117,148	6·94	...	
	Total ...	525,829	551,972	4·97	553,917	·35	...	
District Total ...		1,814,738	1,969,950	8·55	2,036,021	3·35	...	

13. The total population of the district in 1872 was returned as 1,814,738, and in 1881 as 1,969,950, showing an increase of 8·55 per cent. In 1891 the result gives a total of 2,036,021, being an increase of 3·35 per cent. At first sight, therefore, the increase of the district population during the last decade has been much slower than during the previous nine years. No causes can well be assigned for so marked a difference in the rate of increase. It is most probable that the latter rate is nearer the average one, and that the apparently rapid increase in 1872-81 is due to the figures of 1872 being too small, at a time when the preparation for, and means of, accurate enumeration of the people had not been so perfected as they were during the last two censuses. The returns of each successive census will more nearly approximate the true numbers, and not only had experience to be gained with regard to the machinery of the census and its proper working, but the prejudices of the people, which were so strongly marked in 1872, have now been mostly overcome, and the margin of error due to their unwillingness to be counted—a broad margin in 1872—has dwindled down to a very inappreciable one in 1891.

14. All *thanas* show an increase in 1891 over 1881, except Shaikhpura and Sikandra, which show a decrease of 2·43 and 4·85 per cent., respectively. This is the more strange, because each showed an increase in 1881. This is explained by the leading residents as due to a prevalence of deaths from fever. I think, however, the figures can hardly be accounted for satisfactorily in this manner. The people in these two *thanas* are perhaps the worst off in the whole district, and a large amount of emigration results. The crops are there very poor, especially the *rabi*, and at the time of the year when the enumeration took place, a large number of people would naturally have migrated for labour elsewhere. This, I believe, combined with permanent emigration, is the true explanation.

15. *Towns.*—The population according to towns is given in the subjoined table :—

	1872.	1881.	1891.
1	2	3	4
Monghyr ...	59,698	55,372	57,077
Jamalpur ...	10,453	13,213	18,089
Jamui ...	5,197	...	9,319
Shaikhpura ...	11,536	12,517	12,926
Barhiya ...	10,405	...	12,570
Surajgarh ...	7,935	...	...
Birbhiga ...	6,362	7,904	...

16. Of seven 'towns' so ranked in 1872, only four are returned in 1881—Barhiya with a population of 10,405, Surajgarh with 7,935, and Jamui with 5,197, having so far decreased as to be below the 5,000 required to constitute them towns. In 1891 Jamui has again risen to 9,319, and Barhiya to 12,570; while Barbigha, which numbered 7,904 in 1881, has fallen below 5,000, and Surajgarh still remains below it.

17. Monghyr town shows an increase over 1881, but still below the figures of 1872. The figures of 1872 were no doubt largely influenced by the establishment of the East Indian Railway workshops at Jamalpur some five miles distant, and the consequent impetus to trade, joined with a temporary influx of labourers. Excepting the town of Monghyr itself, 57,077, and the smaller one of Jamalpur, 18,089, the district is entirely a rural one. Jamalpur is of quite recent origin, dating from its selection in 1861 by the East Indian Railway Company as a site for their workshops, which were enlarged by the transfer of the Howrah shops in 1865. Since 1872 there has been a large increase in the staff of employés.

18. The number of towns and villages classified by population during 1891 is compared below with the figures of 1872 and 1881 .—

Year.	Number of villages with the population of—										Total.	Remarks
	Less than 200.	200 to 500.	500 to 1,000.	1,000 to 2,000.	2,000 to 3,000	3,000 to 5,000.	5,000 to 10,000.	10,000 to 15,000.	15,000 to 20,000.	20,000 and upwards.		
1	2	3	4	5	6	7	8	9	10	11	12	13
1872 ...	675	752	564	319	69	56	16	4	1	1	2,457	
1881 ...	3,733	1,610	773	283	34	8	3	3	...	1	6,448	
1891 ...	1,005	1,545	827	381	80	26	1	...	1	1	3,867	

19. *Migration, Immigration, and Emigration.*—In the south of the district the infertility of the soil over a large part of the Jamui subdivision forces the people to migrate. Many visit other parts of the district in search of labour, and many leave under the free emigration system for Assam, Sylhet, and Cachar. From personal enquiries I have come to know that this free emigration is very largely resorted to, quite unknown to the authorities, and although in many instances it is a great boon to the poorest classes, supervision over the recruiters, who often abuse their privileges, would diminish the number of emigrants.

20. Towards the months of January and February large numbers cross the Ganges to garze their flocks in *pargana* Pharkiya, which covers a large tract of lowlying country in the north-east of the district mostly flooded in the rainy season, and affording excellent pasturage in the drier months. Migration from village to village is rare except along the banks of the Ganges and its affluents, where the frequent shiftings of the bed necessitate the movement of the villagers.

21. Migration among the professional classes occurs but rarely. Carpenters are sometimes forwarded to other districts at the request of the district officials or private individuals. Migration of a temporary nature from the neighbouring districts of Bhagalpur, Darbhanga, and Muzaffarpur into *pargana* Pharkiya is common after the rains, when a large number of cultivators come with their cattle and till land at a low rate ("*dohta* cultivation"), returning

to their homes when the *rabi* is cut. The returns for 1891 show that some 9,900 males born in the districts mentioned above were living in *thana* Gogri when the enumeration took place.

22. In Shaikhpura *thana* 5,900 are returned as born in Bhagalpur. A large number of these are *zamindari* servants. In the same *thana* 2,082 were born in Patna. Similarly, the largest number of persons born in other districts occur in the *thanas* bordering those districts. Bhagalpur, Patna, Darbhanga, Gaya, Muzaffarpur, and adjoining districts supply the largest number of immigrants, the numbers decreasing in the order given. The North-Western Provinces stand next in point of numbers. Here we must draw a distinction between temporary and permanent settlement. Most of the above cases are of quite a temporary nature, while those returned as born in the North-Western Provinces are chiefly peons and servants of *zamindars*. With the exception of this intermigration and to a smaller extent immigration and emigration, no movements of the people worthy of note have taken place in the district within the last twenty years. What movement there is, is confined to the really poor.

23. There are no mining centres in the district. In the Jamui subdivision there are three mica quarries, from two of which returns are available, showing that in 1890-91 175 persons were employed. Near Dharpara station some slate quarries are worked by Mr. C. T. Ambler.

Head III.—Varying Density of the Population.

24. The following statement shows the density of population during the past three censuses:—

Thanas.	Persons per square mile.			Persons per house.			Remarks.
	1872.	1881.	1891.	1872.	1881.	1891.	
1	2	3	4	5	6	7	8
Jamalpur ...	...	4,956	5,425	...	5·4	5·0	
Monghyr ...	831	843	859	5·1	6·5	5·3	
Gogri ...	439	509	531	6·1	7·6	6·3	
Surajgarh ..	497	536	543	5·4	7·7	5·8	
Khargpur ...	388	396	414	5·4	5·9	5·7	
Begusarai ...	717	798	841	5·7	8·0	5·6	
Tegra ...	671	695	744	5·3	7·3	5·3	
Jamui ...	257	226	236	5·5	5·8	5·3	
Shaikhpura ...	578	580	572	5·1	6·6	5·6	
Sikandra ...	471	525	491	5·4	6 6	5·4	
Chakai ...	166	227	243	5 8	6·2	5·6	
Subdivisions: Monghyr ...	481	535	554	5·6	7·0	5·9	
Subdivisions: Begusarai ...	699	759	804	5·5	7·7	5·5	
Subdivisions: Jamui ...	331	346	348	5·4	6·3	5·5	
District Total ...	463	502	519	5·5	7·0	5·7	

25. The density of the population has only decreased since 1872 in *thanas* Jamui and Shaikhpura, which have decreased respectively from 257 to 236 and from 578 to 572 persons per square mile. The decrease is most considerable in Jamui and was still greater in 1881, when the population per square mile had fallen to 226.

26. In Sikandra *thana* there is a decrease from 525 to 491 per square mile since 1881.

27. In Jamui and Shaikhpura, therefore, we find a decrease since 1872, and in Shaikhpura and Sikandra a decrease since 1881, showing a general tendency to the thinning of the population in these three *thanas*. This can only be ascribed to emigration caused by the unfertile nature of the soil. The scarcity of 1874 was severely felt in these *thanas*, and in all years there is a considerable degree of want among the lowest classes.

28. In Chakai, on the other hand, which contains a great extent of forest, there has been a very remarkable increase from 166 per square mile in 1872 to 227 in 1881 and 243 in 1891. This *thana* is one of the least accessible and contains the largest proportion of aboriginal tribes. It is therefore very probable that the figures for 1872 were much below the mark. The apparently rapid increase is no doubt due largely to this. The establishment of a subdivisional head-quarters at Jamui close by must also have exerted a beneficial influence over the *thana*, and the gradual clearance of what was formerly forest for cultivation has admitted of a denser population.

29. In Tegra *thana* the increase per square mile has been most marked from 671 in 1872 to 695 in 1881, and 744 in 1891. Here we must ascribe the figures to the great fertility of the soil which can support a dense population. The culture of indigo, too, has added to the resources of the people.

30. In Gogri we find an increase from 439 in 1872 to 531 in 1891. The natural increase of the people has here, too, been fostered by the quality of the soil. As in Tegra, a large proportion of the land is flooded during the rains and the crops are luxuriant in good seasons.

HEAD IV.—RELIGION.

31. Since 1872 the adherents of the two chief religions, Hinduism and Islam, have steadily increased. The number of Christians has varied, showing an increase on the whole over 1872. Proselytism has made but small progress numerically, though I am informed by the Mission that the influence of Christianity has had much indirect effect. There is one Baptist Mission in Monghyr and a Scotch Mission in Chakai.

32. The Muhammadans have settled, as already noted above, around Chiefs who received *jagirs* from the early Muhammadan Kings and Emperors. At present the highest percentage of Musalmans occurs in *thana* Tegra, where they are chiefly small and prosperous cultivators.

33. Christianity, it will be seen, has made but little advance since 1872, but since 1881 its adherents have risen from 1,091 to 1,324. The only case in which proselytism has succeeded to an appreciable extent is in Chakai, where the numbers have risen from 116 to 163 since 1872. This is one of the many signs of the receptiveness of the Sonthal mind for new ideas, evidenced in many other directions as well.

34. Since 1881 Sonthals by religion have decreased from 6,938 to 5,307. This is undoubtedly due to an error on the part of the enumerators in the Jamui *thana*, as there no Sonthals by religion have been returned, while in 1881 they were returned to the number of 2,301.

35. Though no open proselytism occurs among the Hindus, it is notorious that the Sonthals have become united by intercourse with their Hindu neighbours and have appropriated many of the purely Hindu religious customs and ideas. In this district the process of amalgamation is abundantly disclosed, and the rapidity of its action shown. In 1872 Sonthals were included under the head "All other religions." In the report of the census for that year the total number of "Other religions" is returned as 15,995. In 1881 the returns show Sonthals 6,938, "others" 215, or 7,153 for the head "All other religions," as comprised under that term in the census of 1872. In 1891 the numbers have diminished to Animistic, 3,706. My presumption is that in 1872 of 15,995 shown for "All other religions," the greater part were Sonthals and the rest aboriginal tribes, such as Kol, Kora, Naiya, and Bhuiya, &c. Sonthals are confined to *thanas* Khargpur, Chakai, and Jamui.

36. Buddhists have decreased from 34 in 1872 to 4 in 1891—all in Monghyr town. It is interesting to observe the marked absence of Buddhists even in a district like Gaya.

HEAD V.—INFIRMITIES.

37. The following statement shows the infirmities in the different *thanas*:—

THANAS.	INSANE.		DEAF AND MUTE.		BLIND.		LEPERS.		Total.	REMARKS.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11
Monghyr	14	9	102	62	127	140	55	23	532	
Jamalpur	...	1	3	1	12	12	4	2	35	
Khargpur	8	5	71	40	91	104	82	30	431	
Surajgarh	13	14	66	37	199	213	119	30	691	
Gogri	42	27	327	224	387	404	234	43	1,688	
Begusarai	20	16	300	164	246	284	141	29	1,200	
Tegra	19	8	93	61	121	117	46	10	475	
Sikandra	6	1	28	10	99	134	93	19	390	
Shaikhpura ...	10	4	60	41	212	214	146	24	711	
Chakai	5	2	20	19	44	43	30	8	171	
Jamui	4	2	23	22	70	71	39	15	246	
Total ...	141	89	1,093	681	1,608	1,737	989	233	6,570	
Total of both sexes ...	230		1,774		3,344		1,222		6,570	

Note.—The totals of columns 2, 6, 7, 8, 9, and 10 do not correspond with the figures in the Census Report, which are as follows:—

Columns 2 ...	142	Columns 8 ...	1,024	Insane ...	231
" 6 ...	1,594	" 9 ...	289	Deaf and mute	1,774
" 7 ...	1,663	" 10 ...	6,575	Blind ...	3,257
				Lepers ...	1,313
				Total ...	6,575

Year of Census.	Insane.	Idiots.	Deaf and Mute.	Blind.	Lepers.	Total.	Remarks.
1	2	3	4	5	6	7	8
1872	128	193	1,305	1,971	549	4,146	
1881	232	...	2,595	3,300	1,064	7,191	
1891	231	...	1,774	3,257	1,313	6,575	
Hindus ... 1872 ...	Detail by religion not available.						
Hindus ... 1881 ...	204	...	2,296	2,877	934	6,311	
Hindus ... 1891 ...	213	...	1,563	2,991	1,112	5,879	
Muhammadans. 1872 ...	Detail by religion not available.						
Muhammadans. 1881 ...	28	...	299	423	130	880	
Muhammadans. 1891 ...	16	...	202	345	107	670	
Sonthals ... 1872 ...	Detail by religion not available.						
Sonthals ... 1881 ...	...	...	...	...	...	...	
Sonthals ... 1891 ...	1	...	9	8	3	21	

Note.—Details of infirmities by religion are not available, and consequently the totals do not correspond with the figures in the Census Report.

Subdivisions.	Thanas.	Total Infirmities.	Total population.	Percentage of Infirmities.	Remarks.
1	2	3	4	5	6
Sadar ...	Monghyr ...	532	142,637	·37	
	Jamalpur ...	35	21,689	·16	
	Khargpur ...	431	148,971	·28	
	Surajgarh ...	691	168,474	·41	
	Gogri ...	1,688	382,127	·44	
	Total ...	3,377	863,907	·39	
Begusarai ...	Begusarai ..	1,200	400,257	·29	
	Tegra ...	475	217,940	·21	
	Total ...	1,675	618,197	·27	
Jamui ...	Jamui	246	125,661	·19	
	Shaikhpura ..	711	196,656	·36	
	Sikandra ...	390	144,452	·34	
	Chakai ...	171	117,148	·14	
	Total ...	1,518	553,917	·27	
	District Total ...	6,570	2,036,021	·32	

Note.—The total number of infirmities in column 3 does not correspond with the figures in the Census Report, which is 6,575.

38. Except in the case of lepers, whose numbers have increased from 1,064 to 1,313 during the last decade, there has been a decrease in the number of infirm. The total number of infirm for the district under the several heads of insane, deaf and dumb, blind and lepers is returned as 6,575, while the total in 1881 was 7,191: in 1872 the number was 4,146. The large increase in 1881 over the figures for 1872 can scarcely be accounted for, except on the hypothesis of more efficient enumeration. There is a very satisfactory decrease in 1891 of more than 600.

39. *Blindness.*—The most prevalent infirmity is blindness, as will be seen from the tables. Out of a total of 3,257 of both sexes who are totally blind, 1,181 are returned as of 60 years of age and over. The inference is that blindness is in most cases "acquired": under the age of 4 only 133 are returned as blind, so congenital blindness seems to be rare. The same idea suggests itself from a glance at the figures for 1881. According to castes, Goalas head the list with 381, Kurmis come next with 167, Doms with 162, Kalesur with 140, and Chamar with 120. It is noticeable that these castes are chiefly devoted to agricultural pursuits, and the high percentages may well be accounted for by the intense glare from the sandy soil. The prevalence of blindness among the Turkomans has been ascribed to the same cause.

40. *Deaf and mute.*—The total of deaf-mute shows 1,774; the largest number of these, 307, are between the ages of 5 and 9, while 266 are shown between 10 and 14, after which age they gradually decrease. In 1881 the return shows the largest figures between the ages of 20 and 50. This is a striking difference: the figures for 1891 strongly uphold the contention that in most cases the affliction is congenital. The Sadar subdivision supplies the largest number, 933, Begusarai showing 618, and Jamui 223.

41. *Lepers.*—The total number of lepers in the district in 1891 was 1,313, that in 1881 being 1,064, and in 1872, 549. The large increase since 1872 must be chiefly ascribed, I think, to the imperfection of enumeration in 1872, although the figures imply the fact. It is against popular opinion that the disease is on the increase, still the figures are ominous enough, and the question is one which will need to be considered seriously. The proportion of male to female lepers is shown to be 1,024 to 289 or nearly 4 to 1. Out of a total of 1,313* lepers, 622 are in the Sadar subdivision, 226 in Begusarai, and 374 in Jamui. The numbers per 10,000 of the population are roughly 7 in the Sadar subdivision, 4 in Begusarai, and 8 in Jamui. The castes which supply the largest number of lepers may be seen from the statement in the margin.

Goala	...	73
Koiri	...	66
Kurmi	...	60
Tambuli	...	56
Vaishnava	...	52
Gareri	...	55
Hari	...	54

The prevalent opinion as to the causes of leprosy, so far as I have been able to gather, connects the disease with general uncleanliness of living and unwholesome diet. The medical officer of Begusarai informs me that cases of spontaneous recovery occasionally come to light, when the subjects are able to pursue their occupation as before. The virulence of the disease increases with descent in the social order. The lowest classes are nearly always attacked with the worst form, and the development of the disease is reported to be more rapid in their case. The table given corroborates this testimony, with the exception of Babhans who are a very large community in this district. The figures show that the lowest castes are most attacked, especially the Musahars, whose unclean habits of living are notorious. In the Jamui subdivision the commonest variety treated at the outdoor dispensary is the tubercular. The victims so treated are with few exceptions adults. From the census figures, however, some 48 are returned from Jamui as under the age of 4, and 16 between the ages of 5 and 9; while in the rest of the district only one is returned under 4 years of age (in Khargpur) and 7 between the ages of 5 and 9. The Assistant Surgeon of Jamui suggests that the large consumption of the fruit of the mahua tree by the poorest classes—a very indigestible diet—predisposes the constitution to the development of the disease.

The great bulk of lepers comes from *thana* Gogri, 234; next to it stands Shaikhpura with 146, the actual percentage being greatest in the latter, which forms part of the Jamui subdivision.

The proportion of lepers in the several *thanas* in the district will be seen from the following table:—

Thanas.		Number of lepers per 10,000.	Thanas.		Number of lepers per 10,000.
Monghyr	...	5·0	Begusarai	...	4·5
Jamalpur	...	4·6	Tegra	...	2·5
Gogri	...	7·3	Jamui	...	11·3
Surajgarh	...	8·8	Shaikhpura	...	8·6
Khargpur	...	7·5	Sikandra	...	9·8
			Chakai	...	3·2

It is difficult to draw any deductions from these figures. I see no grounds for coupling the disease specially with the use of unwholesome fish. Gogri certainly bears a large fish-eating population, but so does Tegra; while neither Jamui nor Sikandra can be relegated to such a category. Doubts are much expressed as to the contagiousness of the disease. The Assistant Surgeon of Jamui speaks of two cases in which children were born who are still healthy.

42. *Insanity.*—In this there has been no increase since 1881. The instructions given to the enumerators in this district were to return only those actually insane, and to avoid entering as insane persons who were merely "foolish."

The Hindus show the largest proportion of insane, a fact which tends to rebut the consanguinous theory of origin. Excessive use of liquor is perhaps a potent cause, as fewest insanes are returned from the more inaccessible parts of the district where liquor shops are rare.

The proportion of males to females is 2 to 1. On the whole, Monghyr district, as compared with the neighbouring districts, returns a small number of insanes, amounting to only 1·13 per 10,000, a figure which is under the smallest returned as the average in any province for 1881. The North-Western Provinces and Oudh returned in that year 1·43 per 10,000, which was remarkably low.

* The subdivisional details do not correspond with the total shown in the Census Report.

No cause is apparent why Monghyr should differ so considerably in this respect from its surrounding districts, except the general salubrity of the climate. The returns seem to justify the reputation which the district has earned as one of the healthiest in the province. That portion which lies to the south of the Ganges, the physical characteristics of which have been noticed above, returns the noticeably small number of 100 insane for an area of 2,300 square miles, and a population of over a million. A significant increase in the proportion is observable when we come to the portion north of the Ganges, where the country is low and the climate damp; while the numbers culminate in *thana* Gogri, which is almost all flooded during the rainy season. These facts seem to bear cogent evidence of the paramount effect which the general condition of the constitution has upon the brain. We cannot ascribe over-tension of the nerves of the brain as a cause of insanity among the cultivating folk of *thana* Gogri. It were idle perhaps to search for a more recondite reason than the one suggested here, which is more or less displayed throughout the province. The figures for the Panjab may also be consulted with interest on this point. Secondary causes, such as the excessive use of drugs, are of a more local character, and act with greater or less effect according as they supervene upon a constitution more or less predisposed. Men are more exposed to this secondary cause, which will account for the larger proportion of insane among their sex.

Head VI.—Education.

43. From 559 schools in 1872 the number has risen to 1,497 in 1891, with large fluctuations in the meantime, the number having risen to 2,841 in 1882-83. The number of pupils in 1890-91 is returned at 25,536—a number which has been exceeded in five previous years, the maximum, 32,301, being attained in 1882-83.

44. In 1881-82 the number of schools is returned as 2,755, and the number of pupils as 30,403. Since then there has been a decrease to 1,497 and 25,536, respectively, in the year 1890-91. Since 1886, however, the number shows a gradual increase, and there is every reason to hope that the spread of education is taking a firmer hold. From the following table it will be seen at a glance what relative changes have taken place in the case of Hindus, Musalmans, Christians, and all religions since 1881:—

Religion	As per census of—	Males.				Females.				Remarks.
		Learning.	Literate.	Illiterate.	Total.	Learning.	Literate.	Illiterate.	Total.	
1	2	3	4	5	6	7	8	9	10	11
Hindus ...	1881 ...	9,230	27,999	839,480	876,709	210	399	896,695	897,304	
	1891 ...	8,353	57,454	830,264	896,071	315	1,400	941,379	943,094	
Musalmans ...	1881 ...	1,328	2,936	83,998	88,262	54	117	99,084	99,255	
	1891 ...	1,439	5,466	81,506	88,411	22	115	103,222	103,359	
Christians ...	1881 ...	87	339	163	589	56	253	193	502	
	1891 ...	104	470	149	723	82	336	183	601	
All religions ...	1881 ...	10,671	31,290	927,168	869,124	320	769	999,561	1,000,650	
	1891 ...	9,911	63,413	913,748	987,072	419	1,851	1,046,679	1,048,949	

It will be noticed that since then the number of illiterate has decreased, while the literate have more than doubled during the decade. The returns for those learning are less encouraging: in fact, in 1891 some 760 fewer are returned as under instruction among the male population. Among females there is an increase of 99. These figures are interesting as showing a growing appreciation of the advantages of female education and the current disposition of the masses. They enable also some kind of estimate to be made for the future. Although the figures for literate have doubled, the effect is counterbalanced by the decrease in those under instruction, which would seem to point to a lessening desire for education. The returns of the Educational Department, however, show that this decrease took place during the six years 1881-86, and that since then there has been a gradual improvement.

45. In the case of female education the increase is most marked among Hindus, the figures for learning and literate having increased from 210 and 399 to 315 and 1,400, respectively Among Musalman females the numbers have decreased from 54 and 117 to 22 and 115 respectively. The percentage of literate in each *thana* will be seen from the statement below:—

Thana.	
Monghyr, with municipality	5·5 per cent.
Jamalpur	11·0 "
Surajgarh	6·3 "
Khargpur	3·2 "
Gogri	2·0 "
Begusarai	2·4 "
Tegra	2·9 "
Jamui	3·2 "
Shaikhpura	4·3 "
Sikandra	3·2 "
Chakai	2·3 "

The percentage is highest in Jamalpur, which is due to the large number of European employés on the railway, besides a numerous contingent of native clerks. This *thana*, too, includes but a small rural tract; it may therefore be left out of a comparative glance as exceptional. Of the remaining *thanas*, Surajgarh comes prominently forward with a percentage of 6·3, exceeding even the figures for Monghyr, including its municipality. Hindus form the mass of the population in the *thana* which stretches along the southern bank of the Ganges from the Patna district in the west to near Jamalpur, including a highly fertile stretch of country. The cultivating classes and landlords have reaped the benefit of an exceedingly rich soil, and have attained a better condition generally than the inhabitants of less favoured parts. They can better afford therefore to obtain an education for their children.

Monghyr *thana* comes next with 5·5, then Shaikhpura with 4·3. Monghyr owes the percentage chiefly to its municipality, which contains three high English schools with a total of 837 scholars on the 31st March 1891. The figures are certainly very unsatisfactory however.

The lowest percentage comes from *thana* Gogri. This, I believe, is entirely due to the widespread poverty among the masses. There is a scarcity of schools in the *thana;* part of it is difficult of access from head-quarters, and during the rains boats are the only means of intercommunication.

Chakai is the next lowest in the list. The same reasons are applicable. The *thana* is distant from the Sadar and inaccessible. The cultivators are very poor, chiefly of the lowest castes, and little able to appreciate the value of an education.

46. In the Jamui subdivision there has lately been a considerable improvement in the educational statistics. The Sub-Inspector of Schools informs me he has noticed special improvement among the Sonthals who are readily taking to vernacular education, and are particularly encouraged.

As elsewhere, the Kayasthas are the most advanced, and show the greatest energy, among other ways, by the formation of several debating clubs.

47. The following table shows the number of persons able to read and write English during 1891:—

Subdivision.	Thanas.	1872.	1881.	1891.	Remarks.
1	2	3	4	5	6
Sadar ...	Monghyr ...	No separate returns in 1872 and 1881.		659	
	Jamalpur ...			618	
	Khargpur ...			33	
	Surajgarh ...			51	
	Gogri ...			15	
	Total ...			1,376	
Begusarai ...	Begusarai ...			77	
	Tegra ...			46	
	Total ...			123	
Jamui ...	Jamui			75	
	Shaikhpura ...			55	
	Sikandra ...			23	
	Chakai ...			11	
	Total ...			164	
	District Total ...			1,663	

48. The numbers of those able to read and write English is small: only four higher and seven lower English schools exist in the district. It is to be hoped that more vigorous efforts will be made to encourage the spread of English teaching.

HEAD VII.—LANGUAGES.

49. The following statement shows the prevailing languages in the district :—

LANGUAGES.	Number speaking in—		
	1872.	1881.	1891.
1	2	3	4
Hindi	...	1,962,087	2,018 626
Urdu			4,936
Sonthali	Figures not available in the report of 1872.	5,612	7,277
Kols		189	...
Bengali		1,197	3,479
English		833	870
Gujrati		...	10
Uriya		5	14
Turki		...	4
Marwari		...	754
Nepali-Hindi		...	5
Pashtu		1	11
Armenian		...	8
Irish		...	7
German		1	1
Chinese		6	3
Italian		...	4
Spanish		...	1
French		1	2
Panjabi		1	3
Persian		...	6
Arabic	...	5	...
Greek	...	1	...
Telugu	...	2	...
Unspecified	...	9	...
Total ...	...	1,969,950	2,036,021

50. The prevalent language throughout the district is Hindi, which we find to be the parent tongue of 2,018,626 out of a total population of 2,036,021. Sonthali comes next with 7,277, Urdu then with 4,936, Bengali 3,479, English 870, Marwari 754, and several other languages spoken by an insignificant number, who are chance residents in the towns. Hindi in its general sense is the language of the people, varying from more or less pure Hindi with a vocabulary of Prakrit sounding words, now only to be heard among the Purhohits, to the much altered dialects which constitute the ordinary speech of the people. The district may be roughly divided by the river Ganges into two linguistic divisions more or less differing in dialect, classed by Mr. Grierson in his seven grammars of the Bihari language as "South Maithili" north of the Ganges, and "South Mathil Magadhi" to the south of the river. Among themselves, with few exceptions, the people converse in the dialect,

although even the most rustic can usually understand the more correct Hindi spoken by the educated classes in the towns. Since Hindi has been decided upon as the Court language, it has generally superseded the Persian character, although the latter is still frequently used, especially by men of up-country birth. Sonthali we only find in Jamui and Chakai, over 90 per cent. being in the latter. Urdu is almost confined to the towns and railway stations. The largest Bengali community is found in Jamalpur, where Bengali clerks are largely employed in the Railway offices. Monghyr, Jamui, and Chakai supply the next largest figures, the remainder of the district showing but a few. That the Bengali population is increasing is evident from a comparison with the figures of 1881, when it was scarcely one-third of the present number. Those who claim English as their mother-tongue have slightly increased in number since 1881 from 833 to 870. They are almost all persons employed in connection with the East Indian Railway: a few Government officials and indigo-planters in the Begusarai subdivision add to the number. The returns show that 70 residents of Jamalpur claim Irish as their native tongue. This was either due to an error or a stupid joke. The Marwari population number 740 in the towns of Monghyr, Jamalpur, and Kharakpur alone, the small balance of 14 being scattered in a few other towns. Other languages returned are Kol (15), Gujrati (10), Nepali (5), Pushtu (11), Armenian (8), and a few others. In 1881 I find none returned as speaking Marwari, which must have been due to an error of the enumerators. Although Sonthali is returned as the mother-tongue of 7,277, it is only returned as the religion of 3,706, no Sonthals by religion being returned from Jamui. The discrepancy in the figures must be explained as above remarked by the fact that the enumerators have returned the Sonthals under Hindus by religion. Constant intercourse with their Hindu neighbours, and distance from the parent stock has, by an assimilating process, more or less changed them from their indigenous purity, and modified so their religious rites as to render this a natural mistake. With 1872 no comparison is available in their case, as I can find no statistics in Mr. Beverley's report.

51. The prevalent dialect has been elaborately treated of by Mr. Grierson in his Grammar. Although the distinction therein drawn between the dialects spoken to the north and south of the Ganges is not a hard and fast one, the terminations used are generally as given. From my own observations the speech of the people to the north of the Ganges bears more traces of its Prakrit origin than that to the south, and I have met more instances of persons unable to understand ordinarily used Persian derived words. The southern portion of the district has been more exposed to influences from without, and the people have not succeeded in preserving such purity of speech. In the extreme south, near Chakai and Jamui, the dialect more nearly resembles the Magadhi type.

Head VIII.—Castes.

52. The caste that heads the list in point of number is Goala, numbering a little over a lakh, and distributed all over the district. It is an agricultural class corresponding to the Bagdis of Bengal. Next to the Goalas come the Babhans, a class intermediate between Brahmans and Kshatriyas, and found in Bihar only. Springing from Nepal Brahmans and Chhatri women, as the popular notion goes, they have imbibed a fighting tendency from the mother's side, which in course of time has degenerated into a strong litigious proclivity. In features they appear manlier than the Brahmans. They ordinarily call themselves "*zamindar*," which means "holder of land." They are generally cultivators, and are for the most part occupancy *raiyats* or tenure-holders. They never work as priests.

53. The next caste in numerical strength is Dusadh, numbering over half as many as Goalas or Babhans. They are the village watchmen.

54. Close upon the Dusadhs come the Musahars. They are field labourers, paid in kind, as is the usual custom in the country. They live in a kind of social thraldom, sometimes selling themselves, their wives, and children for lifelong servitude for a paltry sum of Rs. 5. Pilfering in times of plenty and living upon roots, snails and shells, they present considerable difficulty to Government officials in times of dearth. Their natural aversion to emigration leaves them no alternative but to live in the most abject condition of life. They live apart from the *basti*, and are not so numerous in the north-western part of the district as in the south-eastern.

55. The fifth in number are the Dhanuks, a servant class, and found in every place where there is a high-caste Hindu. They perform the menial duties of the household, along with their wives and children.

56. The Koiris are an agricultural class and are everywhere "*kadim*," *raiyats*.

57. In point of social precedence in the Hindu society the Brahmans rank the foremost. The majority of them in this part of the country are Maithils, and a few are Kanaujias. There is no intermarriage between them, and each of the classes regards itself as superior to all the others. Polygamy prevails to a large extent among the Maithils, and a peculiar system of marriage is in vogue among them. There are some centres where thousands of Maithil Brahmans who have boys and girls to marry meet at the mango season of the year. They come from different parts of the country and do not know each other. At those centres there is a class of match-maker called "Ghataks," who negotiate marriages, and are remunerated by fees. The bride's or the bridegroom's party has to pay a fine to the other according to the superiority of the family.

All these preliminaries having been settled through the intervention of the match-maker, the parties repair to an old sage, who is called Panjiar, and may be considered a Registrar of Marriages. His business is to certify that the proposed marriage is not within prohibited degrees of relationship, and for this certificate he receives a fee from the parties. The marriage ceremony takes place at the house of the bride. In this way innumerable marriages are solemnized among them on an appointed day. In fact, all marriageable girls of a *basti* are disposed of on one day.

58. The Rajputs played an important part in the early history of the country. They were retainers in the service of the conquerors, both Hindu and Musalman, and settled down here with *jagirs* from their masters. The principal among them are the houses of Gidhour, Khaira and Sankerpura, and Binduara. The majority of the Rajputs are cultivators, and a few among them are employed as police constables and peons in Government offices.

59. Coming to the Kayasthas of Bihar, we notice a peculiarity in the fact that some of them claim to be Kshatriyas in the sense of being next in rank to the Brahmans. They take the sacred thread, undergo the ceremonies of the "twice-born," and observe the impurity of death for 13 days. As for their origin, they have coined fictitious stories of having sprung up from the body of Brahma, and of whatever consideration their pretension may be in the social community, they certainly have not attained the sacredness of antiquity. It is an innovation which will take a considerable time before it is universally accepted, for there are still some among them of the old school, who look upon the claim with horror as an encroachment upon the privilege of the "twice-born." The Kayasthas in this part of the country are the literate class, serving as clerks and accountants and village *patwaris*. Very few of them are landlords, but the great majority own lands as tenure-holders of various denominations.

60. Among the lower classes of the Hindu community who, like the Kayasthas, are trying to claim a higher social status, the Sonar comes the foremost. They, too, have taken up the sacred thread, observe 12 days' impurity of death, and undergo the strict observances of the "twice-born." Whatever may be the result of their claims in after times, the Brahmans are apathetic, and look upon them with indifference.

61. Among the Vaisyas the Agarwala class may be looked upon as a community tinged with the least intermixture. Found at places where there is a rush of trade and traffic, they are purely of business pursuits. In the district of Monghyr their number is less than a thousand. They have migrated here from their mother-country in or about Agra, from which place it is supposed they derive their name. Many other classes claim to be Vaisyas, notably the Bania, whose number has in this census been put down at 39,655, against 48,831 in 1881. This difference is to be explained by the fact that that class has been subdivided into several sub-sections shown separately in the census of 1891.

62. Coming to the Sudras of Bihar, it is difficult to discriminate among them. But it can be asserted with little danger of contradiction that Dhanuk, Kahar, Kurmi, and Kandu are the principal among them. The claim of other classes to be regarded as "Sudras" must be considered in the light of the theory of absorption. Just as the Koohh have been assimilated with the Bengalis, the hill tribes of the country must have been Hinduised as the lower classes of Sudras

63. Coming to the Muhammadans, we find that Monghyr attracted them at an early stage of their progress. They fixed upon the town as one of their seats, and the district is still sprinkled with their settlements. The principal centres of Musalmans are the Sadar and Shaikhpura *thanas* One thing that strikes even a casual observer is that the faith of Islam has not thriven much in Monghyr, whilst on the contrary the Muhammadans have adopted several of the customs and manners of the Hindus, the chief among them being the prohibition of widow-marriage. In this respect several lower classes of the Hindu community have been Muhammadanised, and the Musalmans Hinduised. Excepting in the higher castes, viz., Brahmans, Babhans, Rajputs and Kayasthas, widow-marriage is in vogue among the Hindus Widows can marry as many times as they like without restrictions. The Muhammadans interdict women from marrying a second time, and those that transgress the custom live socially banned. The Shiahs preponderate over the Sunnis. The striking difference between the numbers of Sunnis in 1891 and 1881 (64 in 1891 and 140,912 in 1881) can only be explained on the supposition that most of the Shiahs in 1881 were classed as Sunnis, or the various Musalman sections went in 1881 under the denomination of Sunni only.

64. The classification of castes in order of social precedence can be effected with precision only in cases of the "twice-born." When we come to make the same attempt, we find that opinions differ widely. Ask a Musahar about his social status in respect to a Jola, and he will reply that the Musahar is the superior; but a Rajput will never claim social precedence over the Brahman. A Chamar and a Dom will not dine with each other, but one is looked down upon with as much aversion as the other. Classification of the lower classes in order of social rank is a matter of guess work.

65. The classification of Hindus who come under the main four divisions of Brahmans, Kshatriyas, &c., has been made in order of social precedence as far as could be ascertained. The local aborigines with other non-descripts have been put down without any attempt at classification on a separate sheet, for it is difficult to draw any line between them. A Sonthal is as socially high or low in the estimation of Hindus as a Bhil or a Kol.

66. We next come to the Musalmans, among whom there is no caste distinction in the sense generally accepted. Their division into Shiah and Sunni is more religious than social, but the fact that the Sayyid, the descendants of their prophet, stand highest in the

estimation of the Musalmans is indisputable. The followers of Islam come for the most part under the main divisions of Shiah and Sunni, and their subdivision into the numerous classes given in the list is chiefly based on the occupations they pursue. Leaving out the so-called castes of Muhammadans—about eight in number from the top—the classification proceeds upon no recognized principle.

67. The subjoined is a list of castes in order of social position.

HINDUS.

Brahman.
Tiwari.
Upadhyaya.
Pande.
Jasi Brahman.
Babhan.
Brahmachari.
Vaishnava (locally looked upon as Brahman).
Nanakshahi.
Bishunpad.
Rajput.
Kendwar.
Rajbansi.
Surajbansi.
Kayastha.
Rarhi.
Bengali (are supposed to be Kayasthas).
Agarwala.
Khatri.
Rastogi.
Kasarbani.
Kasanjan.
Bangal.
Banwal Banwar.
Noniar Baniya.
Bais.
Baisbaniya.
Adhbaniya.
Kathbaniya.
Baniya Jaunpuri.
Baniya.
Baniya Ajodhyabasi.
Ban Baniya.
Baniya Kali.
Bhojpuria Baniya.
Batwar Baniya.
Baniya Madhesia.
Baniya Karan.
Baniya Bhusundi.
Gangoli Baniya.
Marwari.
Mahuri.
Kasera.
Thathera.
Pasari.
Sinduria.
Serbaniya
Subarna Banik.
Sankha Banik.
Suratwala.
Umar Baniya.
Baniya Agrabasi.
Sadgop.
Halwai.
Barai.
Tambuli.
Koiri.
Kurmi.
Maghaya.
Mandar.
Markande.
Nagar.
Naib.
Jaiswar.
Mali.
Malakar.
Kandu.
Dhanuk.
Kahar.
Hajam.
Bari.
Awadhia.
Goala.
Dahiara
Kishnaut.
Ghasi.
Goria.
Jat.
Kamar.
Barhi.
Lohar.
Sutradhar.
Kumhar.
Gangota.
Kewat.
Tiyar.
Patua.
Sonar.
Bairagi.
Bhagwat.
Bharthi.
Sanyasi.
Gosain.
Udasin.
Giri.
Sadhu.
Jogi.
Mahapater.
Ramjani.
Gandhari.
Ghatwar.
Gurer.
Chuneria.
Laheri.
Gonrhi.
Gareri.
Mukeri.
Muriari.
Turha.
Mallah.
Manjhi.
Jolaha.
Mistri (supposed to be Jolaha).
Tanti.
Tatwa.
Beldar.
Goldar.
Kalwar.
Pasi.
Surhi.
Nonia.
Mudi.
Teli.
Tilsaz.
Masalchi.
Rawat (Rowal).
Bind.
Bhuiya.
Pargha.
Surahiya.
Chain.
Chakwar.
Cehabhi.
Gulgulia.
Dhobi.
Kishanpakshi.
Barnasankar.
Nath.
Dabgar.
Chamar.
Dhusia.
Dusadh.
Mehtar.
Bhangi.
Musahar.
Dhangar.
Dhari.
Hari.
Bansphor.
Dom.
Aghori.

MUSALMANS.

Sayyid.
Shaikh. } Sunni.
Sadaki.
Shah.
Kazi.
Pathan.
Mughal.
Maliks.
Mir.
Saidani.
Abubaker.
Dimini.
Mirza.
Muslini.
Nawmuslim.
Sultan.
Nalband.
Darzi.
Bhisti.
Chapegar.
Churibaz.
Churihara.
Chib.
Kasai.
Kalal.
Kunjra.

MUSALMANS—*concluded.*

Kahari.	Nada.	Nat.
Kalaigar.	Sayeya.	Bhathiara.
Sikilgar.	Gora.	Dafali.
Laheri.	Ursani.	Faquir.
Mirshikar.	Hijra.	Dobi.
Nakarchi.	Tawaifs.	Dhunia.
Pawta.	Malzadi.	Jolaha.
Pasi.	Bakho.	Momin.
Rangrez.	Miriasin.	Mallah.
Sangtrash.	Bhat.	Chama.
Surkhnama.	Madari.	Dogla.
Katnonea.	Pamirya.	Halalkhor.
Jarab.	Bhaur.	Unspecified.

MISCELLANEOUS.

Bamrmara.	Giva.	Mamati.
Barote Bamrmara.	Gondhabanik.	Bhowri.
Kora.	Hardwari.	Nagrelia.
Kol.	Harewa.	Nasul.
Aka.	Janhari.	Natwa.
Santal or Sawtar.	Jaru.	Patidar.
Bilodh.	Khatwari.	Parihar.
Kochh.	Kodi.	Pater.
Budhbansi.	Khager.	Rana.
Kharwar.	Khulot.	Rajwar.
Burgin.	Kelui.	Ranik.
Bhala.	Kami.	Rajken.
Bhajdar.	Kold.	Sarmar.
Bharyea.	Khajaira.	Sanichalpat.
Basar.	Kashal.	Sagni.
Bolhansi.	Kigansi.	Singha.
Chinhara.	Loadh.	Soha.
Dharmi.	Nadfi.	Zarmar.
Dhasi.	Malhi.	Thali.
Dhaurho.	Mathuria.	Zuria.
Danmar.	Malphori.	Usasi.
Godaha.	Manharia.	Unspecified.
Gopari.	Magut.	

CHRISTIANS.

JAINS.

HEAD IX.—OCCUPATIONS.

68. During the time of the Muhammadans the Kazis, Mulliks, Mirs, Mirzas, and Shahs were the largest landholders, and the origin of their creation as such was due, no doubt, for the purpose of enabling them to keep up schools for the education of Muhammadan youths, for the entertainment of pilgrims, and for services, either military or civil, performed. No doubt a few Rajput retainers were given *zamindaris* for the performance of military duties, of whom the present representatives are the Maharajas of Gidhaur and Khaira. The old Raj of Khorakpur has been absorbed by Darbhanga. In course of time, and owing to the prosperity of the professional and commercial classes in the operation of sale laws and the indebtedness of the land-holding classes to the *mahajans*, other classes have risen to the position of *zamindars*, as for instance the Banwars, the Agarwalas, and the Marwaris. A few instances are not uncommon in which the mendicant or Sannyasi classes have come into possession of wealth and importance, as, for instance the Mahants of Dulorpur and of Suja. Their *zamindari* income may be counted by lakhs, and the origin of their landed property is in many cases due to the piety of their disciples, who endowed the *Maths* of their spiritual *gurus* with extensive properties, and occasionally by way of inheritance in failure of other heirs. But it must be admitted that, except in the case of the Muhammadan *zamindars*, the majority of the Babhans, Banwars,

Zamindars.

1. Kazi.	15. Koiri.
2. Mullik.	16. Kurmi.
3. Mir.	17. Kumhar.
4. Mirza.	18. Kayastha.
5. Shah.	19. Marwari.
6. Christian.	20. Mahuri.
7. Banwar.	21. Rajput.
8. Babhan.	22. Sannyasi.
9. Brahman.	23. Sunni.
10. Baniya.	24. Teli.
11. Goala.	25. Kunjra.
12. Agarwala.	26. Pathan.
13. Ghatwar.	27. Shaikh.
14. Kasarbani.	28. Sayyid.

Brahmans, Baniyas, Goalas, Agarwalas, Kasarbanis, Rajputs, Koiris, Kurmis, &c., fall under one or other of the classes, professional tenure-holders, occupancy and non-occupancy *raiyats*, commercial classes, &c. The majority of *zamindars* are fully engaged on the management of their own estates, and in screwing the last bit of rent from their *raiyats*. Model farming or outlay for the improvement of their estates is mostly unknown, but in some estates *ahars* for storage of water, tanks and wells are occasionally built for the benefit of the villagers. The *zamindars* rarely engage in cultivation, but since the passing of the Tenancy Act a few with a limited *zamindari* have tried to evade the operation of the Act by keeping some of their best lands in *kamat*, which they cultivate by means of hired labour, or settle yearly to the highest bidders in small patches of land. Again, the Christian indigo planters, whose connection with land generally begins as tenure-holders, in the end not unfrequently become the *zamindars* of such land, and following their calling as growers of indigo they become a class of cultivating *zamindars*.

69. Tenure-holders are principally the Babhans, Rajputs, Kurmis, Shaiks, Christians (indigo planters), and Ghatwars. The majority of them cultivate the best land in their tenure, while they settle the rest at an advantageous rate of rent, so as to leave them a margin of profit after paying the *zamindar* his dues. These *thikadars* were frequently occupancy *raiyats* in the beginning, who thought it best to invest their savings in a business in which they had special proficiency. It frequently happened also that the *zamindar*, being found an absentee landholder, the most economical way of realizing rent from a distant *zamindari* was to give *thika* of his land to such persons who, being residents of the locality and cultivators themselves, had the confidence of the *raiyats* and could realize rent more easily than a *gumashta* or any other hireling deputed by the owner. The creation of the *ghatwali* tenure seems to be explained by similar reasons. The *zamindar's* only way of realizing rent from the hill-tribes was by the creation of the class of Ghatwars, who, being hillmen themselves, had greater chance of success in dealing with their predatory fellow tribesmen.

1. Babhan.	5. Christian.
2. Rajput.	6. Ghatwar.
3. Kurmi.	7. Chatwar.
4. Shaik.	8. Mallik.
9. Mirza.	

70. The characteristic occupation of the Babhan caste is that of settled agriculturists. They are tenure-holders of all grades, and occupancy and non-occupancy *raiyats*. According to their own account, though ranking as *Ashraf* or high-caste cultivators, they are not particularly sought after as tenants, because they cannot be called upon for *begari* or forced labour, and because they cannot pay a high rate of rent, as they will not plough themselves, but employ *Kamias* or labourers for the purpose. Their bold and overbearing character, and their tendency to mass themselves in "strong and pugnacious brotherhood," render them undesirable tenants in the eyes of an exacting landlord. Indeed, their title, *Bhuinhar*, a term which Babhans never apply to themselves, has passed into a by-word for sharpness and cunning. Bhumiya is another title of Babhans. The Rajputs are many of them *zamindars*, and those who hold cultivating tenures claim by virtue of their caste a remission of their rents of homestead lands. The Jeth *raiyat*, or headman, is frequently a Rajput. The Rajputs have a pride of blood, a strong passion for field sports, and a pronounced distaste for peaceful and prosaic means of earning a livelihood.

Occupancy raiyats.

1. Babhan.	9. Ghatwar.
2. Koiri.	10. Pande.
3. Kurmi.	11. Sarawar.
4. Sonthal.	12. Sadiki.
5. Sowtar.	13. Rana.
6. Markande.	14. Rajbansi.
7. Shaikh.	15. Bhuiya.
8. Rajput.	16. Kharwal.

71. The Ghatwars, besides being cultivators, are holders of service tenures, and are attached to certain tracts of country or hill passes.

72. The pursuits of the Koiris are purely agricultural, but they are distinguished from the *Kurmis* and other purely cultivating castes by their skill in rearing tobacco, opium, and other special produce, requiring more careful cultivation than the staple crops. In the neighbourhood of large towns they work as market-gardeners. Many Koiris are tenure-holders, and here and there members of the caste have risen to be petty *zamindars*. Most of them are prosperous cultivators, holding occupancy rights. Their skill and industry cause them to be in demand as partner on the bhaoli system of cultivation.

73. The Kurmis regard agriculture as their original and characteristic profession. The Kurmis are sometimes employed as personal servants in the household of the higher castes. The great majority of the castes are occupancy or non-occupancy *raiyats*, and some have acquired substantial tenures.

Kurmis are noted for their industry in the management of the staple food crops and are particularly successful wheat-growers.

74. The Markandes are a cultivating caste who, according to their own tradition, are descended from Markandaya Muni, a sage who was outcasted for eating the leavings of certain Brahmans who had invited him to a feast. The bulk of the caste are occupancy *raiyats*, but some have risen to the position of tenure-holders.

75. The Sonthals are mostly found in the Jamui subdivision, which borders on the district of the Sonthal Parganas. They are of pure Dravidian stock, and derived their names from *Saout* in Midnapore.

They are an old cultivating class, who have their tenants in or about the hills and forest tracts of this district, and are a great paddy-growing population.

76. The Shaikhs are the Muhammadan cultivators of the soil who are occupancy and non-occupancy *raiyats*, while some amongst them have risen to be tenure-holders.

77. The Kharwars are a tribe of Dravadians who originally came from Chota Nagpur. The Mandar is another name for a Jeth *raiyat*.

78. The Chains are probably some offshoots from the non-Aryan tribes, and have the reputation of being thieves, impostors, and swindlers. The word *Chanipana* is a common expression for stealing among the Hindi-speaking natives. They are cultivators holding lands as occupancy or more frequently as non-occupancy *raiyats*.

Non-occupancy raiyats.

1. Chain.
2. Gangota.
3. Nagar.
4. Surajbansi.
5. Kamti.

79. The Gangotas are a cultivating, landholding, and labouring caste in this district. Agriculture is their sole occupation, and the bulk of the caste are occupancy and non-occupancy *raiyats*, and landless day labourers paid in cash or kind.

80. The Nagars are a cultivating caste ranking just above the Dusadhs. A few of them have risen to the position of tenure-holders.

Agricultural labourers.

1. Dhangar.
2. Gondaha.
3. Kaiwar.
4. Kochh.
5. Musahar.
6. Mali.
7. Narian.
8. Rajwar.
9. Rout.
10. Turwar.
11. Burgen.
12. Chumba.
13. Majur.
14. Nowa-Muslim.
15. Barai.
16. Bunya.
17. Danwar.

81. The bulk of the caste of Musahars are field labourers and palankeen-bearers, and only a few have attained to the dignity of cultivating on their own account or became possessed of occupancy rights.

82. The Gondahas, who are a sub-caste of Binds, have occupation similar to that of the Musahars.

83. The Barai follow their traditional occupation of betel cultivation, which requires considerable knowledge and extreme care in rearing so delicate a plant. Besides this main business of their lives, the Barais prepare lime and *khair* or *kath*, an astringent extract of acacia.

84. The Danwars are agricultural labourers from the Nepal Terai.

85. Amongst the classes engaged in religion, the Brahmans form the principal one. The Brahmans perform the religious ceremonies of the upper classes of Hindus as well as of those Brahmans who, being engaged in other pursuits, are unable to attend to their own spiritual needs without the aid of some one especially skilled in the *shastras*. Though the 11 classes of Brahmans are all classed under the head "Brahman," they have come to assume different positions in the estimation of society, in accordance as they follow a higher or a lower priestly pursuit, or in accordance with the social status of their disciples. Similarly, though there is no caste system among the Muhammadans, social functions have, as Mr. Nesfield remarked, been the basis of a number of complex but well defined castes among them. This, I consider to be the peculiarity of all Indian Muhammadans who have followed the example of their Hindu brethren, and a Sayyid, Pathan, Mughal, or a Shiah will, I believe, disdain to marry his daughter with a Dhunia, Jolaha, Kunjra or Kalaigar. It is also only the upper and better classes of Muhammadans who are regarded as the spiritual leaders of the rest.

Professional.

(a) Religon—

1. Aka.
2. Brahman.
3. Belandh (Belanche).
4. Baram bhat.
5. Gaura.
7. Jausi Brahman.
8. Kanaujia.
9. Mahapatra.
10. Pando.
11. Upadhya.
12. Christian.
13. Shaikh.
14. Sayyid.
15. Mughal.
16. Pathan.
17. Sunni.
18. Kazi Pangha.
19. Shah.
20. Sayea (Shiah).

86. Amongst the literary classes of Bihar, the Kayasthas rank first in order of importance. Clerical work is believed to be the original and characteristic occupation of the caste, and an illiterate Kayastha is looked upon as a creature with no proper reason for existing. Kayastha tradition, however, puts a very liberal construction on the expression clerical work, and includes in it not merely clerical pursuits of a subordinate character, but the entire business of managing the affairs of the country in the capacity of *dewan*, *sarbarakar*, &c., to the ruling power. As a matter of fact, all Government *tahsildars* and the *patwaries* of private *zamindars* are Kayasthas. The Kayasthas are in possession of considerable *zamindaris* and tenures of substantial value, while comparatively few of them are to be found among the lower grade of cultivators. In the Government schools and colleges Kayasthas form the majority of the teachers of primary education, while their sons flock in large number to the schools to obtain the benefit of English education.

Professional.

(b) Education—

1. Kayastha.
2. Brahman.
3. Shaikh.
4. Sayyid.
5. Mughal.
6. Pathan
7. Basthi.
8. Barhi.
9. Dogla.
10. Sadgop.
11. Singha.
12. Subarnabanik.
13. Shaha.
14. Sankha banik.
15. Sutradhar.
16. Suratwala.
17. Barna Sankar.
18. Loadh (Ladh).

87. The Shuikh, Sayyid, Mughul, and Pathan are the classes from which the Muhammadan Moulvis are principally recruited. But their teaching consists mainly in the exposition of their religious texts, and the language taught is Arabic, Persian or Urdu.

88. The Loadhs or Ladhs are the Dhakhin Rarhi Kayasthas.

89. The medical science practiced by the Shaikhs and the Sayyids of this district is what is known as the *hakimi* system of treatment, while the Baidyas of Bihar practise the Hindu system of medicine. Both these classes administer drugs indigenous to the country, and surgery is a science unknown to them. The natives have a peculiar aversion to quinine and other English medicines,

Professional.

Medicine—

1. Shaikh.
2. Sayyid.
3. Baidya.

which is due more, I presume, to the comparative costliness of bringing a doctor, who will charge a fee for every visit. As a matter of universal practice, the Baidyas and the *Hakims* rarely learn their craft from the study of any treatises, and their therapeutics consist of a number of nostrums handed down from generation to generation. And one of the principal means adopted by them for recovery consists of a total abstention from all food or drink during the first week of an attack of fever, a system which is popularly known as *faka*. Baidyas are in general request amongst the orthodox section of the Hindu community, because the Shastras regard the taking of medicine from a Baidya as a sort of sacramental act, and forbid resort to any one not of that caste.

Professional.

(*d*) Law—
1. Kayastha.
2. Sunni.
3. Pahman.

90. The profession of law has come to be regarded as one of the easiest and most effective means of acquiring a social competence and wealth. The Kayasthas form the majority of lower grade practitioners, and the cunning and subtlety occasionally displayed by them seems to be no unequal match to that of the Bengalis, who form the majority of the higher grade practitioners of the district. The pugnacious tendencies of the people, and the fondness of the land-holding classes to break the dull monotony of their life by launching into the exciting business of civil and criminal cases, give an ample field for these practitioners.

Professional.

(*e*) Engineering—
Kayastha.

91. The only effort in this direction is exclusively made by a class of persons known as *amins*, who are grounded in the elementary principles of surveying with the chain and compasses only.

Professional.

(*f*) Pictorial art and sculpture—
(1) Kumhar.

92. The only caste falling under this head are the Kumhars, whose calling is confined to the making of Hindu idols and of painting them with colours. The skill shown by such comparatively untaught men is considerable, and the effects produced at a wonderfully cheap rate, good.

Professional.

(*g*) Defence—
1. Dusadh.
2. Tiwari.
3. Rajput.
4. Pathan.

93. The characteristic occupation of Dusadhs is to serve as watchmen or *chaukidars*, and they rank as the most persistent criminals known to the police. We find them as village messengers (*gorait*), grooms, elephant-drivers, grass and wood-cutters, punka-coolies, and porters. They bear a high character as carriers. Some of the *chaukidars* and *goraits* hold small allotment of land rent-free in lieu of the services rendered by them to the village, but generally speaking their dissolute habits hinder them from rising above the grade of occupancy *raiyats*, and a very large proportion of them are merely tenants-at-will or landless day labourers. The Rajputs and the Tewaries and the Pathans take service as soldiers or *darwans*, and they form, so to speak, the only military class of the district.

Commercial.

(*a*) Bankers and money-lenders—
1. Agarwala.
2. Ugrakhatri.
3. Jain.
4. Gorair.

94. Among the Agarwalas we find the largest proportion engaged in banking, trade, petty money-lending, and similar pursuits. A few are *zamindars* and holders of large tenures, but in most cases their connection with land may be traced to a profitable mortgage on the estate of a hereditary landholder. The poorer members of the caste find employment as brokers, workers in golden and silver embroidery and servants, and they take to any respectable pursuit except agriculture.

Commercial.

(*b*) Wholesale dealer—
1. Agrahari.
2. Mahuri.
3. Marwari.
4. Mughal.

95. The Agraharis are a trading and cultivating caste who are probably related to the Agarwalas. It deserves notice that their women are not secluded as among the Agarwalas, but take part in the business of their husbands by selling rice, flour, &c. Their business is generally that of tradesmen rather than that of bankers. Most of the Marwaris, who are generally traders from Rajputana and the neighbouring districts, are bankers and traders, and belong to the Agarwal or Wal Mashouri, and similar castes. They are usually Jains in religion.

Commercial.

(*c*) Castes engaged in distributory functions—
1 Adh Bania.
2. Vaisya.
3. Baniakoth.
4. Barnawar (Baruwal).
5. Bania, Jaunpuri.
6. Bhagatia.
7. Bania.
8. Bania Ajodhbasi.
9. Bania Noniar.
10. Ban Bania.
11. Baniakali.
12. Bania Bais.
13. Bania Madhesia.
14. Bania Koran.
15. Bania Bhusandi.
16. Gangohi Bania.
17. Gandha Banik.
18. Kasurwani.
19. Khatri.
20. Kosajan.
21. Mudi.
22. Tambuli.
23. Bania Banwar.
24. Bania Kanaujia.
25. Kasondhan (a class of Bania).
26. Pasari.
27. Rastogi.
28. Sinduria.
29. Sir Bania.
30. Sogni.
31. Amar Bania.
32. Nurdha.

96. Rania and all the other castes beginning with B in this list are endogamous groups, defined more or less by their trading functions. The name is more or less associated with the sale of some kind of food-grain. If a man trades in money rather than in commodities, he is dignified by the name of *mahajan* or banker. Adh Bania is a trader in medical drugs or spices. Kasurwani, Gangohi Bania, Kasondhan, Jaunpuri, Sirbania, and Amar Banias are all sub-castes of Bania; and Khatris, a sub-caste of Rajputs, follow the trade of Banias. A *mudi* is a shop-keeper and a dealer in food stuff. The Tambulis prepare and sell betel-leaf, which they buy from the cultivators. The Pasaris are pedlers. The Sindurias are a class of Bania and sell vermilion. The Sogni or Sagan are a caste whose females attend shops for the sale of opium and its compounds, said to be kept for the purpose of attracting customers, and are believed not to be above reproach in matters of morals.

97. The Rostagis are engaged in selling cloth and money-lending. The Mirdhas are hawkers or falconers.

98. The Mallah is the boatman, the Manjhi a steersman or ferryman, and hence a boatman generally. Surahiya or Sorahaiya is a boating, fishing, cultivating, and labouring caste. The Beldars are a caste of earth-workers and navvies. The Binds are engaged in agriculture, earthwork, fishing, hunting, saltpetre-making, and collecting indigenous drugs. The Kahars, Musalchis and Khatwa, and Turhas are the palanquin-bearers. The Koras engage in tank-digging, road-making and earthwork, and rank next to the Beldars. The Bhistis are water-carriers. The Dafali is a seller of trinkets.

Commercial.

(*d*) Castes engaged in manual labour—

1. Mallah.	8 Kora.
2. Manjhi.	9. Beldar.
3. Surahiya.	10. Musalchi.
4. Bel Bansi.	11. Bhisti.
5. Bind.	12. Dafali.
6. Kahar.	13. Khatwa.
7. Kol.	14. Turha.

99. The Tatwa, or the Tanti, and Rajken are the weaver castes of Bihar. They are a functional group developed under the pressure of the natural demand for woven cloth. The Darzis are the tailors; the Dhunias the cotton carders; the Rangrez the dyer; the Laheris the lac bangle (*lah ka churi*) makers The Jolaha, both Jolaha and Jolas Tirhutia, and the Momin are the Muhammadan weaver castes of Bihar.

Artisan class.

(*a*) Workers in fabrics and dress stuffs—

1. Tatwa.	9. Malakar.
2. Tanti.	10. Patwa.
3. Darzi.	11. Tilsaz.
4. Dhunia.	12. Chalagar.
5. Jolaha.	13. Churi Saz.
6. Rangrez.	14. Churihar.
7. Tirhutia.	15. Momin.
8. Laheri.	16. Rajken.

The Malakar prepares and sells flowers, which he makes into garlands. The Patwa strings together the several parts of ornaments for wearing them. The Telsaj is a Teli. The Chapagars are the printers of cloth. The Churisaz and Churihar are the makers of *churi*.

100. The Dahiaras and Ghosis are dealers in milk and curds. The Makris are the wheat flour grinders; the Chiks and the Kasai are the butchers; the Pasis, the palmyra tree tappers and toddy sellers; the Sunris are the manufacturers and dealers in country liquors; the Kalals and Kalwars, and Hurdwaris are Muhammadan distillers and liquor sellers, and the Mathuria Telis are the oil-pressers; the Kunjras are the green grocers; the Kandus are grain parchers; and the Halwai, the confectioner. The Barais are the cultivators of piper betel, ordinarily known as *pan* (Sanskrit parna), or the leaf *par excellence*.

Artisan class.

(*b*) Workers in food and drink—

1. Dahiara.	8. Kasai.
2. Makri.	9. Kunjra.
3. Chik.	10. Halwai.
4. Pasi.	11. Kandu.
5. Sunri.	12. Kalwar.
6. Teli.	13. Barai.
7. Kalal.	14 Ghosi and Mathuria.

15. Hardwari and Bhughir.

Artisan class.

1. Dabgar	2. Chunihara.

3. Chamar. The Dhusia sub-caste of Chamar.

The Chuniharas and Chamars are tanners and workers in leather. He is also a drummer and is a village functionary like the chaukidars.

The Dabgars are the manufacturers of skin or leather vessels used for ghee, oil, country saddles, and the like.

101. The Barhis are the carpenters who claim descent from the celestial architect and artificer. The Maghayas are a sub-caste of Barhis; the Mistris are the masons; the Turis, the workers in bamboo and basket-makers; the Bangars, otherwise known as the Karangas, are the basket-makers and carpenters; and the Bansphor the bamboo splitters, and the Doms the basket and mat-makers.

Artisan class.

(*d*) Workers in vegetables, wood—

1. Majhia.	5. Bansphor.
2. Mistri.	6. Barhi.
3. Turi.	7. Dom.
4. Karanga.	8. Bari.

9. Mahili.

The Baris are the makers of the leaf platters used at Hindu ceremonies and festivals. They also make and carry torches and sometimes sell betel leaves. Their social rank is the same as that of Hajam. The Mahili is a Dravidian caste of labourers, palanquin-bearers, and workers in bamboo, who originally came from Chota Nagpur.

102. The Kamis are the blacksmiths of Nepal; the Nunia and Ayodhiabasi and Awadhia, the saltpetre-makers; the Sonar and Khagaur and Bargain, the goldsmiths; the Lohar, the blacksmith; the Thathera and Kansari and Kansabarnik, the brazier; the Kasera, the brass-founder; the Kamar, the metal-worker; the Kumhar, the potter; the Sangtarash, the worker in stone; the Kalaigar is a tinman.

Artisan class.

(*c*) Workers in mineral substances—

1. Kami.	10. Kasera.
2. Nunia	11. Khagaur
3. Nowali.	12. Kansabarnik.
4 Sonar	13 Lohar.
5. Thathera.	14. Kamar.
6. Sangtarash.	15. Kansari.
7 Sikalgar.	16. Kumhar.
8. Ayodhiabasi.	17. Bargain.
9. Awadhia.	18. Noniar.

19. Kalaigar.

103. The Chabis and the Gareris are the shepherds, goatherds and blanket-weavers of Bihar; the Goalas are the great pastural caste who tend flocks and herds, roaming about from place to place, seeking fresh pasturage for their charge, and selling the milk to the Gaura, who prepares ghee, which is purchased wholesale by the *mahajans*.

The Gulgulias are a wandering non-Aryan tribe, who live by hunting, teaching monkeys to dance, selling indigenous drugs, in begging and petty thieving.

Pastural group.

1. Basarh.	8. Damu.
2. Chabi.	9. Jat
3. Dhaurbi.	10 Khajaira.
4. Gareri.	11. Gaura.
5. Goala.	12. Gulgulia.
6. Gonrhi.	13 Mandar.
7. Dusadh.	14. Bhaut, a section of Goalas.

104. The Gonrhis are a fishing class who claim descent from Nikhad or Nishad, a mythical boatman, who is said to have ferried Ram Chandra across the Ganges at Allahabad; the Kewats also are a fishing caste, and are probably descendants of Kaibarttas; the Muriaris are a boating, fishing, cultivating caste of Bihar; the Mersikars are a low class of Muhammadans who live by snaring birds; the Tiyars are fishermen and boatmen; the Mal Paharias are a Dravidian tribe living by hunting, *jhum* and *kheri* cultivation.

Hunting and Fishing group.

1. Badermara.	5. Marwari.
2. Barut-Banarwara.	6. Tiyar.
3. Gonrhi.	7. Mersikar.
4. Kewat.	8. Malphori (Mal Paharia).

105. The Abubekar is a menial servant of the Muhammadan class; the Bargahas are the Rajput domestic servants; the Bhojpurias are door-keepers; the Dhanuks are generally employed as personal servants in the households of the upper classes. Some of the Dhanuks are also cultivators. The females of this class also act as maid-servants. The Haris are a menial and scavenger class; the Kishnauths are a class of Dhanuks; the Dhobas are washermen; and the Hajjams, both Hindu and Muhammadan, are the barbers. The Halal Khors are a class of Muhammadan *mehtars;* the Jarus are a section of Hajjams; the Jaswars act as servants, syces, &c.; the Bhatiaras are a class of Muhammadans who keep inns and eating houses, and sell tobacco; the Bangalis of Jamui are a sub-caste of Bhars, who were the hereditary personal servants of the Raja of Pachete; the *mehtars* are the night-soil removers, and are a sub-caste of Doms; the Dhobi is the Muhammadan washerman; the Lalband is a farrier.

(g) *Serving group including village menials.*

1. Badhbansi.	10. Dhobi.
2. Bargaha.	11. Hajjam.
3. Bhojpuria.	12. Jaiswar.
4. Dhanuk.	13. Jaru.
5. Hari.	14. Halal Khor.
6. Kishnaut.	15. Mehtar.
7. Abubekar.	16. Bhar.
8. Bangali.	17. Lalband.
9. Bhatiara.	18. Turknaua, Muhammadan barbers.

106. Bhar is a generic name of mimics, buffoons and jesters; the Hijra is a hermaphrodite; Kishanpakshi, Nat, Ramjani, Malzada are prostitutes or their sons; the Pawaria are a class of Muhammadan women who dance and sing in male costume at the birth of children in the houses of well-to-do people; the Janharis are a class of Brahman mendicants who have thrown off their sacred thread; the Jogis, Bairagis are devotees; the Gir and Giri are Mohunts; the Fakir is literally a Muhammadan religious mendicant; the Muslim is a pious Muhammadan; the Gosains are religious mendicants, the disciples of Chaitanya; the Aghoris are the lowest class of Saivite mendicants who eat human ordure, bones and filth of all kinds, and extort alms by threatening to exhibit these practices or to pollute the bystanders; the Vaishnavas live in *muths* and are followers of Hari; the Brahmacharis are Brahman religious mendicants; the Bishnuputs are a class of Vaishnavas; the Nanakshahis are the followers of Guru Nanak; the Udasin is a religious mendicant, and is a title of Brahmans and Sanyasis.

Unproductive groups.

(1) Actors and mimics—	Fakir.
Bhar.	Gosain.
(2) Dancers and singers—	Giri.
Malzadin.	Gir.
Malzada.	Jogi.
Monharia.	Ramanandi Stapadri.
Nat.	Muslim.
Natwa.	Janhari.
Bukho.	Nanakshahi.
Maraisi.	Udasin.
Hijra.	(4) Genealogists, bards—
Pawaria	Bhat.
Tawaif.	(5) Juggler—
Kishanpakshi.	Chamba.
Ramjani.	Chamma.
(3) Devotees—	Madari.
Bhola or (Bombhola).	(6) Musician—
Nath or Sannyasi.	Bajdar.
Ramik.	Dharhi.
Sadhu.	Chamar.
Aghori.	Naik.
Bairagi.	Rabi Das.
Vaishnavas.	Dhanrhee.
Brahmachari.	Gandhari.
Bishnuput.	Nagarchi.

The Bhats are genealogists and family bards. The Bhat in Bihar has the duty of marching out several miles to meet the bridegroom's procession, bearing with him a letter of welcome from the bride's father, and to conduct them to the bride's home. For these services and for reciting verses and making himself generally useful, he receives presents of money and clothes. In Bihar district the Bhats hold and make parcels of land usually about 3 or 4 *bighas* in extent rent-free under the tenure known as *bhatottar*.

The Chambas are the dancers of bears and monkeys and players on *urai;* the Madari are players on *tumri*, and snake-charmers and jugglers.

The Nagarchis are a caste of Muhammadans who act as servants to important Musalmans, and beat drums morning and evening or at weddings. The Chamars, Naiks, and Rabi Dases are beaters of tom-tom; the Bajdars are also tom-tom beaters, and the Dharhi or Dharkis are a class of Muhammadan musicians, generally women, who play, sing and dance. The men do not work, and live on their wives' earnings and on thieving. They go on distant expeditions for the purpose, and most of them have been registered by the police as suspected criminals. The Gandhari are a small caste, said to be connected with Mullas, who sing and play on musical instruments.

The occupation of the females amongst the higher classes is confined to the duties of the cook-room, and of rearing up the children, while amongst the small traders and petty agriculturists the females, in addition to this duty, generally assist their husbands in their shop-keeping business in the one case, and in the business of gathering, winnowing and harvesting the crops in the other. It is only amongst the richest and the more anglicised classes—of which, however, there are very few instances among the native population of this district—that the females may be said to have no occupation at all, except that of knitting the

garments of their male relations, in which they occasionally indulge themselves to beguile the tedious hours of an unoccupied zenanaship.

107. I regret that I have been unable to classify the castes noted in the subjoined list.

(1) Barag.
(2) Chunriá.
(3) Darmi.
(4) Dhasi.
(5) Gagori.
(6) Harewá.
(7) Kodi.
(8) Khulot.
(9) Kelni.
(10) Koshal.
(11) Bigansi.
(12) Nawati.
(13) Bhowr.
(14) Nangulea.
(15) Nasal.
(16) Patidar.
(17) Parihar.
(18) Patar.
(19) Ranniár.
(20) Sinchaghat.
(21) Tholi.
(22) Usali.
(23) Bhaitwar.
(24) Dimini.
(25) Garā.
(26) Jará.
(27) Kutnoyná.
(28) Kurth.
(29) Nadá.
(30) Saidani.
(31) Sultan.
(32) Usasi.

The following table shows for Hindus striking variations as compared with the figures of 1881:—

Name of Caste.	1881.		1891.		Remarks.
	Males.	Females.	Males.	Females.	
1	2	3	4	5	6
Bind ...	4,685	5,395	2,499	2,875	
Barhi ...	18,457	13,559	14,362	15,444	
Bania ...	24,109	24,722	975	977	Bania has in 1891 been divided into several castes, hence this striking variation.
Bhuiya ...	22	30	2,329	2,617	
Vaishnava ...	1,451	1,308	656	786	
Kewat ...	933	1,386	1,561	2,317	
Kayastha ...	11,528	11,521	17,019	17,160	
Kol ...	14	17	302	310	
Kharwar ...	4	4	90	41	
Lohar ...	3,610	3,562	1,789	1,729	
Mallah ...	10,493	11,801	5,061	6,751	
Mali ...	2,907	3,230	5,348	2,400	
Sunri ...	4,587	5,022	3,150	3,249	
Teli ...	27,532	29,100	29,584	42,298	Only difference in females.
Tatwa ...	16,608	17,841	18,009	20,122	
Tanti ...	25,404	28,607	5,153	6,625	
Barui ...	6,909	7,178	...	...	
Dhobi ...	9,851	10,210	...	...	
Modak ...	7,836	8,065	...	...	
Nusiriya ...	4,758	4,611	...	...	

Head X.—Administrative.*

Points in which the general instructions were departed from, with the reasons for doing so.

108. *Administration.*—In the Sadar subdivision the general instructions laid down in connection with the census operations were strictly observed, and on no points were they departed from. In the Jamui subdivision they were generally strictly observed. In the Begusarai subdivision the only point in which a departure was made, was that as the Boundary Commissioner's list was unsuitable for the purpose, the block list was taken as the correct list of villages. The Subdivisional Officer numbered each village, treating such as he approved as hamlets to main villages.

Vide letter No. 1496J., dated 17th July 1891, from W. R. Bright, Esq., Magistrate of Monghyr.

Definition of a village.

109. The definition of a village given in the Census Superintendent's circular No. 10, dated 30th July 1890, was generally observed. Discretion was given to the Superintendents by the definition to determine what a village should be. The Jamui Superintendent reported that he considered a village or *mauza* to be what is really a village or a *mauza*, the outgrowths being shown as *tolahs* or *paras*.

Definition of a house.

110. The definition of a house as given in the second instructions to supervisors was maintained.

Size of the charge or sub-charge.

111. The size of charges and sub-charges were as follows:—

Charges—		
Sadar subdivision	1,559	square miles.
Jamui	1,592	„
Begusarai	769	„
Sub-charges—		
Surajgarh	16	miles E. to W.
	14	„ N. to S.
Gogri	672	square miles.
Baktiarpur	168	„
Lakhisarai	80	„
Monghyr	166	„
Jamalpur	4	„
Khargpur	20	miles N. to S.
	12	„ E. to W.
Khagaria	44	square miles.
Barhiya	25	„

The Subdivisional Officer of Jamui reports that, as directed in Census Superintendent's circular No. 5, a charge was made co-extensive with a *thana*. So there were four charges corresponding with four *thanas*, exclusive of the municipality, which formed a separate charge. The sub-charges were originally intended to be a group of villages containing 5,000 houses and a circle of 500 houses, or 10 enumerators' blocks.

In the Begusarai subdivision a charge contained 18,697 houses on the average, and a sub-charge 5,609.

Size of the circle.

112. The sizes of circles in the Sadar subdivision varied much, viz:—

Surajgarh	1	to 3 miles.
Gogri	112	square miles.
Baktiarpur	2	miles.
Lakhisarai		Not reported.
Monghyr	6	miles × 6 miles.
Jamalpur	2	miles.
Khargpur	2	square miles.
Khagaria	16	miles.
Barhiya	6	„

In the Begusarai subdivision each circle contained 641 houses on the average. The Subdivisional Officer of Jamui states that a "circle was made originally to contain approximately 500 houses or less, and in no case greater. But when under instructions defining a house, the houses were renumbered, the increase was enormous, and it was considered that if the directions of circular No 5 were followed, it would practically overthrow all existing arrangements and everything would have to be done *de novo*. There was scarcely any time then. So the number of houses in a beat of an enumerator was ordered not to be more than 50, while the jurisdiction originally made of sub-charges and charges and circles were kept constant. So it came to pass one supervisor had to supervise the work of from 10 to sometimes 16 or 17 enumerators.

Size of the block.

113. *Sadar Subdivision*—The sizes of blocks were as follows:—

Surajgarh	50	houses.
Gogri	½	of a mile.
Baktiarpur	6	*rasis* or about 240 yards.
Lakhisarai	50	houses.
Monghyr	50	„
Jamalpur	¼	mile.
Khargpur	50	houses.
Khagaria	4	*rasis* or about 160 yards.
Barhiya	50	houses.
Begusarai subdivision	41	„

Jamui.—The Subdivisional Officer says that "the size of a block was generally of 50 houses and less. In a few cases it was greater. It was owing to more houses having been

discovered at the time of testing by supervisors or that extra enumerators could not be found in this backward place to take charge of another beat when it did not much exceed 50 houses. In no case was the size of the block larger than 55 or 56 houses."

Cost of numbering of houses.

114. The numbers were marked by *geru* all over the district.

Sadar Subdivision, Surajgarh.—The numbering of houses cost Rs. 5, which the enumerators spent from their own pockets.

Gogri.—The cost was Rs. 13.
Baktiarpur.—Not ascertained.
Lakhisarai.—The cost was Rs. 3.
Monghyr.—The cost was Rs. 7.
Jamalpur.—The cost was annas 14.
Khargpur.—The cost was Rs. 20.
Khagaria.—Two and a half annas per enumerator.
Barhiya.—The cost was Rs. 5.

In the Jamui subdivision it cost nothing to Government. Calculating at the rate of one pice per enumerator, the probable cost comes to Rs. 40. It was paid by the enumerators. In the Begusarai subdivision the probable cost was not ascertained.

Permanent numbering of houses.

115. To attempt a permanent numbering of houses would, it is supposed, be futile if not impracticable. The houses are for the most part thatched, and their walls made of *tatti* or mud, requiring thorough repairs and rebuilding almost every year, and the number of houses varying rapidly in every place.

116. *Agency.*—In the Sadar subdivision the supervisors were selected from *zamindars*, *gumashtas*, *patwaris*, both Hindus and Muhammadans. In the two outlying subdivisions similar selections were made. The enumerators were generally people possessed of a very meagre knowledge of reading and writing. In the municipalities the supervisors were derived from among the Honorary Magistrates, Municipal Commissioner, pleaders, *muktears* and chief ministerial officers, while enumerators from among muktears, Court and office *amlas*, shopkeepers, *gurus* of pathsalas, &c.

Classes from whom supervisors and enumerators were derived.

117. In the Sadar and Begusarai subdivisions the work was generally willingly done by the supervisors, except in a very few instances in which a fear of prosecution induced those unwilling to work. The Subdivisional Officer of Jamui writes:—"It is generally difficult to get men to work willingly when there is no inducement for them to do so. In this subdivision it is specially rendered so, as the literate men appointed for the work had to be snatched, as it were, from their regular occupations for which they were paid. But though the people cannot be said to have done their work willingly, they did so none the less correctly, if only to save themselves from placing them within the clutches of the law or securing the disapprobation of the authorities. It is only the Government employés, the post office people, and the opium men who raised objection to act as such, but they were made to do so by their superiors, for an impression prevailed that census is the legitimate work of the Police and Magistracy and of no one else."

118. *Prosecutions, if any.*—There were no prosecutions.

Whether their duties involved any pecuniary expenditure, and how much.

119. The small expenditure on account of pen and papers was defrayed by the supervisors and enumerators. In the Monghyr Municipality some of the Superintendents and supervisors hired conveyances, the cost of which was also borne by them.

120. *Were any paid Census Officers employed.*—No paid enumerators or other officers were employed.

121. *Attitude of the people.*—The people offered no opposition to the operations. At the commencement, beyond the Monghyr and Jamalpur *thanas*, the belief amongst the generality of the people was that the introduction of some taxation was under contemplation, but they were disabused of their wrong impression by explaining the real object of Government in the undertaking. The Subdivisional Officer of Jamui reports:—"The people never objected or seemed to object to the census taking place, while arrangements were being made I was informed that the Sonthals of a Sonthal *basti* in Nawadih objected to censusing them after dark, but after explaining to them personally they saw through it and seemed quite contented. Fearing any collision with the Sonthals of Chakai and Parbatpura in Jamui, as on the last occasion, I not only visited many Sonthal *bastis* with a Sonthal who was under my employ as a *guru* to 'feel' them, but gave orders to enlist as many reading and writing Sonthals as possible as enumerators of Sonthal *bastis*. By this every possible fear that Sonthals may object at the last moment was removed, and I felt much secure and relieved when instructions came cancelling the Bengal Government circular No. $\frac{3\text{-}C}{25}$ A., dated 15th September 1890, about taking census of agricultural live-stock. Though the people did not object, they could not be divested of their impression that the census had something to do with taxation, though they could not give it a due shape or form. When the renumbering of houses commenced, many people would think themselves that they had at last found out the sort of taxation that would be levied, and which is either a sort of poll tax or a revision of the *chaukidari* tax. They are too backward to be convinced of the utility of a census, or in the object Government has in undertaking it. When they stopped after tenaciously

arguing about it with an official, they stopped not so much because they were convinced that there would be no tax, but because it was utterly futile to argue, and they would have to pay whatever tax would be imposed."

122. *Results.*—The opinions expressed by the Police, the Subdivisional Officers, and other officers in charge of the census operations point to the correctness of the results, the decrease in the Surajgarh *thana* is attributed to emigration of people to Lower Bengal, while the increase in the Monghyr Municipality is ascribed partly to the establishment of Sub-Judge's Court and two new schools in the town. The Subdivisional Officer of Begusarai says that the increase seems to be a normal one, and therefore no explanation or discussion is necessary. The Subdivisional Officer of Jamui reports:—"I have very little doubt but that the present census is correctly done in this subdivision, at least so far as the numbering is concerned. This was due as much to the pains taken by the officials as also to the absence of any drawback likely to nullify a correct counting. There was no boat censusing and scarcely any marriage procession or road travelling to count, but elaborate arrangements were made to count the pilgrims only. There were pilgrims stationed at a place (not walking) which would have interfered with counting. Moreover, the details required to be all served precluded any very great mistake on this score occurring." Comparing the present results with those of 1881, "it would appear that the population in thanas Shaikhpura and Sikandra shows a decrease, while in Chakai and Jamui it shows an increase." The Subdivisional Officer cannot suggest any reason. It might have been, he says, due to emigration, or that the former figures indicate incorrect counting. In case of Chakai he is inclined to think the figures of 1881 could not be correctly taken owing to the *golmal* that took place there.

123. *Abstraction* and Tabulation.*—In accordance with instructions I have the honour to give the conclusions arrived at from the experience gained from the working of the district office under my charge upon those parts of the compilation procedure which seem to need criticism or reform.

The greatest defects in the procedure of the compilation, as laid down in the numerous circulars issued by the Superintendent of Census Operations, seem to have arisen from a want of knowledge of the practical difficulties in the processes of abstraction and tabulation, and the concurrent connected processes and checking, and a desire to complete the work too quickly.

124. I have the honour in the first place to suggest that the period allowed for abstraction and tabulation has been shown to have been inadequate for the thorough accuracy of work, which alone gives a lasting statistical value to the results of the census. Excessive haste only gives rise to dishonest work in a hundred forms. It has been throughout my particular aim to minimize dishonest work in this office. Much strictness in this respect has caused very considerable delay. I feel sure, however, that the time has not been thrown away, and the quality of the work is sufficient justification. I would especially suggest that a longer time should be allowed for the processes of abstraction and tabulation. Eight months, I think, would not be too long. The delay in obtaining the final results would be more than compensated for by their increased value. The district staffs should be diminished correspondingly: the advantages of a small staff are patent. It is easier to supervise perfectly the work of a few than of a large number; it is easier to procure a small number of intelligent men; and it is easier to find house accommodation for them.

125. Most of the inaccuracies in the processes of abstraction and tabulation I confidently attribute to the overcrowding of the establishment at first, and the consequent confusion and want of careful systematic procedure. Supervisors should be carefully selected from among the clerks holding permanent appointments in some Government office, and who have some reputation to lose. The staff of abstractors and tabulators should be leavened with apprentices from the offices: outsiders will never take an equal amount of care and interest in their work.

126. The complicated mechanism of compilation can only be regulated by strict supervision. The number of supervisors was too large. Everything depends upon their intelligence and sharpness. With a superior class of men, who should be paid at the rate of Rs. 40 per month, half the number would suffice.

On the other hand, the number of Assistant Inspectors was too small; the work which devolves upon them is the most laborious of all; their number was quite insufficient to cope with their duties; and the result was they had to work out of office hours at their homes.

127. As regards the salary of the clerks, I quite agree with the opinion of the Superintendent of Census Operations that an increase should be made, and that a certain proportion of it should be withheld until the work is tested. If this rule of deduction be strictly adhered to, I do not think that Rs. 18 a month is too high a rate of pay. Experience in this district has taught me that this step will very appreciably increase the efficiency of the clerical staff. I approve of the plan of retaining one-third of the clerk's salary till the test is completed.

128. In all possible cases pay should be given according to piece-work In carrying out this system a serious difficulty is experienced in keeping the accounts of clerks' work. Reform is needed here too. A system of keeping a daily record of work done should be instituted. These details might conveniently be entered in the attendance register, and checked and initialled by the several Supervisors or Assistant Inspectors, as the case may be, before leaving the office.

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* *Vide* letter No. 322J., dated 17th February 1892, from R. M. Waller, Esq., Magistrate of Monghyr.

129. The District Magistrate should have a more untrammelled control over the payment of his office according to his own discretion. The system of sending up every bill for countersignature at head-quarters causes great delay. I would strongly advocate a different procedure. I would suggest that a carefully estimated sum should be sanctioned; monthly anything more needing further sanction, and the District Magistrate should deal with this amount as he thinks fit. Prompt payment has a most beneficial effect; delay in payment makes the clerks generally careless, and many of them deserted on this account.

130. With regard to the order of taking up the sheets for abstraction, I approve of the suggestion noted by the Superintendent of Census Operations, that the simplest sheets IV, V, VI, and VII should be first abstracted, and the training acquired upon these sheets will prepare the clerks for the more elaborate sheets to follow.

131. The test-slips should certainly be bound together, *thana* by *thana;* and when there are outposts and municipalities, by outposts and municipalities also. They must be numbered serially according to blocks; if one gets destroyed, it can be replaced immediately.

132. Special precautions should be taken to keep all the abstraction sheets of one *thana* separate by themselves. The record-room should contain a rough wooden rack for each *thana*, with ten pigeon-holes to hold the principal sheets, and the schedule books should be arranged beneath or by the side of these racks. Such details as this are not superfluous. I believe them to be almost essential. This methodical arrangement is the only oil that will make the wheels of the office mechanism run smoothly. The small cost of providing such racks would be insignificant compared with the derived benefit.

133. The tasks exacted in abstraction seem to have been fair; that on sheets I and XI might be with advantage diminished to admit of greater accuracy. These two sheets are really difficult and are all-important. I would urge the propriety of either abolishing R Forms altogether by remodelling sheet XI, so as to contain the details given upon the R Form, or else have the R Forms filled in at one and the same time with the sheet by the same abstractor. It would be more judicious in my opinion to disembarrass the office of the R Form. I found it to be a continuous source of trouble for more than one reason: it is always liable to be mislaid and to be discrepant from its companion sheet.

134. The tasks in tabulation, I would suggest, are somewhat too high. A more rigid enforcement of the comparison by the clerks *inter se* of their registers should be imposed. It is for such duties as attending to this that the staff of Assistant Inspectors was quite inadequate.

135. I think the pay of test-slip clerks should be increased to Rs. 20 a month. At the rate of two gangs per million, one test-slip clerk per gang should be sufficient, but I would recommend the employment of a supervising test-slip clerk to keep a check upon the others. Many cases of fudging in the test-slips were discovered in this office, where the sub-totals of sheet XI had been deliberately copied from those of sheet I already entered on the test-slip, and other cases where the entries for sheets II and III had been similarly copied. Frequently the totals of sheets IV, V, and VI had merely been written down from the total of sheet I without reference to the sheets. The supervising test-slip clerk would check any such offences, besides assisting the others, if necessary. He should also mark in red ink on the slips all discrepancies beyond adjustable limits for the assistance of the Inspector and checking clerks.

136. I would strongly advocate the system of retaining a body of apprentices to fill up the vacancies caused by illness or absence. Such men would readily attend the office, and should receive the pay of the absentees upon the same conditions and succeed to vacant appointments. All working off of arrears, which have the most evil effect in throwing the machinery of the office out of gear, would be thereby avoided.

137. Each day's work of a gang should be collected together by the gang Supervisors, the sheets arranged serially, and then taken to the test-slip room, where the Supervisors should obtain receipts or them from their respective test-slip clerks. Each gang Supervisor should keep a receipt book for this purpose. I would suggest that books of receipt forms should be supplied; from these sheets the test-slips should be filled in next day. The test-slip clerks will thus occupy themselves with the previous day's work of the abstractors. I disapprove entirely of the system of carrying the sheets three times a day to the test-slip room. It only creates confusion in my opinion, and gives an excuse for walking about. As soon as the test-slip clerks finish the day's work on the slips, they should make over all sheets to the record-keeper, who will then arrange them in their respective racks in serial order. If this system be carefully watched by the Inspector at intervals, there can be no excuse for the loss of sheets. I found it was the habit for one clerk to cast the responsibility of a missing sheet upon another, and so on.

138. The record-keeper's establishment is the most important in my opinion, and requires special scrutiny. I would suggest there should be one assistant record-keeper for each million inhabitants, besides the record-keeper. There is ample work to occupy them.

139. I would suggest that a Deputy Superintendent from head-quarters should at an early period visit each district office to view the arrangements and make useful suggestions as to the disposition of the various rooms and furniture.

140. To prevent waste of blank sheets and all kinds of registers and forms, I would suggest that the assistant record-keepers should be provided with receipt books, in which to enter all forms supplied to Supervisors, Assistant Inspectors, and test-slip clerks.

141. Adjustment will always be necessary. The adjustment of sheets XI, IX, and IV present the greatest difficulties, and the strictest scrutiny should be observed to see that the alterations have been correspondingly made upon each of the sheets. I would employ a

specially trustworthy man for the supervision of adjustments: it is quite impossible for the Inspector, with his multifarious duties, to devote sufficient time to this department of the work. I would advise the employment of special clerks to compare castes and sub-castes on sheets IV, X, and XI simultaneously with abstraction.

The limit of adjustment should never exceed one per cent. All sheets which exceed in error this ample limit should be marked by the supervising test-slip clerk, and a tick placed opposite the name of the abstractor for every such sheet in a book kept for this purpose. Rewards should be granted upon the basis of his account.

142. Reabstraction should be avoided, unless absolutely necessary. I am of opinion that the system of checking from the books themselves is preferable and saves time. Reabstraction has in my experience been often worse than the original abstraction, and it necessitates much more labour. If more than one sheet requires reabstraction, the book must pass from hand to hand; whereas if the check be made straight from the original schedule book, it frequently happens that by one reference more than one sheet can be corrected. This checking work, like adjustment, should be entrusted only to responsible men, who should work within view of the Inspector. They should always enter at the foot of the test-slip what sheets had been thus checked by them, and affix their signatures; otherwise the system will result in great abuse.

143. With regard to the test-slips, I would suggest that the summary of totals by religions in the lower left hand corner is useless and should be omitted. In the comparison between II and X, "Literate" should be further subdivided into "English" and "Other languages." In the comparison of sheets I and III the age-period 0-4 should be omitted. This age-period does not occur elsewhere on the test-slip. If it be retained here, it should be shown on sheet II as well. There should be a space in the lower left hand corner for the signature of the test-slip clerk. The supervising test-slip clerk should write his initials beneath this.

144. Passing on to the several abstraction sheets, I beg to propose the following alterations, which have appeared during the working of this office to be most expedient:—

Sheet I.—Civil condition should be entered in the same order as on the test-slip—Single, married, widowed. At the end of each age-period, as required for the purposes of the test-slip, should be entered "Total, 0-9," "Total, 10-14," &c. A clearer space should be left for "Religion" to be entered in.

Sheet II.—I would suggest that the column "Literate" should be further subdivided into two—"English-knowing" and "Other languages." In the case of sheet X "English-knowing" is separately shown, but it is shown on no other sheet: there is no means therefore of checking these very important figures. The alteration suggested would supply a satisfactory check.

Sheet III.—Those "dependent" for their livelihood upon others are not shown on this sheet. I beg to urge the value and interest statistically of this information. The sheet would conveniently be ruled with a separate column for "dependents." This change would not make the sheet too difficult, and would undoubtedly be an improvement.

Sheet IV.—The total for each religion should be shown.

Sheets V and VI.—Both these sheets are extremely simple. They serve well as a training ground for the clerks, and had better be kept in their present condition.

Sheet VII.—I am of opinion that infirmities by occupation should also be noted.

Sheet XI.—The arrangements of this sheet seem very inconvenient. Totalling by age-period should be effected by vertical lines. A suggestion has been made above that R. Forms should be abolished.

L. A.—Reg. No. 2815J—50—10-6-95.